

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9

Vol. 1.

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No. 43.

ASPIRATIONS OF YOUTH.

Higher, higher will we climb
Up the mount of glory,
That our names may live through time
In our country's story;
Happy, when our welfare calls,
He who conquers, he who falls.

Deeper, deeper let us toil
In the mines of knowledge;
Nature's wealth, and learning's spoil
Win from school or college;
Delve we there for richer gems
Than the stars of diadems.

Onward, onward may we press
Through the path of duty;
Virtue is true happiness,
Excellence true beauty,
Minds are of celestial birth,
Make we then a heaven on earth.

Closer, closer let us knit
Hearts and hands together,
Where our firesides comfort sit,
In the wildest weather:
Oh! they wonder wide who roam
For the joys of life from home.
—Montgomery.

History of the Southern States Mission

(Continued from page 330.)

The month of June was a quiet one. Few new fields were opened and the Elders moved cautiously to avoid uprisings. In some cases the Elders had a hard time procuring food, and occasionally were forced to sleep out of doors. The affairs in North Mississippi were of such a nature it was thought wise to move the Elders, and accordingly they were sent to Missouri and Virginia. During this month appointments were sent out for the regular annual conferences and the brethren looked forward for the time when they could enjoy each other's companionship and meet their beloved President. The unhealthy season was beginning and the Elders were cautioned against undue exposure to the sun's rays and other agencies which had a tendency to destroy health.

In August there was considerable sickness; in some places people were very unconcerned about hearing the Gospel. During the latter part of the month excitement became more prevalent and several mobs arose, but providentially nothing serious befel the Elders, although many times their lives were threatened.

The Maryland Conference convened on the 24th and 25th insts., and an excellent time was had. When the semi-annual report of the several Conferences was received it was found that there

were ninety-seven Elders in the field, and as a result of their labors 114 members had been brought into the Church, making a total membership of 1,128 in the Sunday School Mission.

The West Virginia Conference was a pleasant event; those who attended the meetings were pleased with the instructions and the spirit in which they were given. Some Elders who had been suffering from bad health were honorably released to return home. From here President Spry went to Haran, Va., where he met the Elders and Saints.



ELDER WILLARD HALLIDAY.

Public meetings were held in the school house and the attendance was good. Everything passed quietly until the last meeting, when a crowd with blackened faces assembled near the school house and threatened violence. The meeting was not broken up, however, and all the Elders retired to the home of Samuel Grice, where a pleasant evening was spent. The Elders all felt well and the following day started for their fields of labor. The 14th and 15th President Spry spent with the North Carolina Elders. There was nothing to disturb the good spirit of the Elders and an excel-

lent time was enjoyed. A large number of Saints from the adjoining counties were present and united in the spiritual feast. At counsel meeting many valuable instructions were given and the Elders all expressed themselves as feeling well and more determined to perform their whole duty.

At the Middle Tennessee Conference an immense crowd assembled in the seminary and all felt well paid for the time they had spent. This was the largest conference held during the year and much interest was manifested by those who attended; the spirit rested upon the Elders and they spoke with great power. Much kindness was shown the Elders, and the visiting Saints and friends declared that they had never been so well entertained. In South Carolina the Elders were hunted by a mob, but the Lord guided them and the would-be assassins were disappointed; being thus defeated in their plans, the villains whipped Mrs. Biggers and a young man working for her until blood gushed from the veins. The Elders had just left the house and the mob thought the women knew of their approach and advised the Elders to hide.

At the Conference held Oct. 5th and 6th it was decided to change the name of the West Tennessee Conference to Kentucky. On Nov. 10 the last of the Conferences were visited. President Spry was elated with the results of his labor among the Conferences, and also much encouraged with the work being done. With few exceptions the health of the Elders was good and they were doing their utmost to spread the Gospel truths. Considerable indifference was noticed in many fields and in many places persecution ran high.

In November twenty-seven Elders were released to return home, most of them going on the 19th with President Spry and a small company of Saints. In Caldwell county, Kentucky, twenty men came to the home of B. B. Darnall, where the Elders were staying, and said they had been sent as representatives of over three hundred men to advise the Elders to leave, as they would be no longer tolerated in that county, and if they did not heed the warning violence would speedily come. The men were armed with guns and pistols and seemed

determined to rid the country of the despised "Mormons."

December opened with a prosperous outlook; the Elders in all Conferences were zealous and their united labors were being felt for good. In some fields great interest was manifested and the Elders were kindly treated, while in others a spirit of indifference was manifested and the Elders were received as gentlemen, but not as servants of the Lord. In the Maryland Conference two Elders were called upon by a constable, who served a writ signed by twenty prominent citizens ordering the Elders to leave the county within twenty-four hours; they were informed that if they stayed longer their lives would be in danger and they could not expect assistance from the officers of the law. The school commissioners ordered all school houses closed against "Mormons," making the future seem hopeless. Thus ended the year 1899; the health of the Elders was good; and while opposition was by no means quiet, the work was being prosecuted vigorously.

A marked change was noticed in the entire field in January. The people never had been so indifferent before, and many Saints were losing interest. Those who were strong in the faith grew more and more, but those who were lukewarm seemed to grow more cold. Elders did not make much headway, as it was very hard to find those who would give the brethren a hearing. In old fields meetings were held quite regularly, and the subject of gathering was taught quite extensively, and seemingly was heeded by many, as inquiries were being sent to find when the spring company would leave. Reports from all Conferences made mention of those who anticipated making their home among the Saints. As is usually the case excitement was created over the departure of the company in March, but in only two or three cases was any violence attempted, and then nothing serious resulted.

A dispatch was received from Salisbury, N. C., telling that Elder Willard Halliday was dangerously ill and needed close attention. President Spry immediately went to the bedside of the afflicted brother and gave him comfort. He was being carefully nursed by Elders and under the care of two good physicians. About noon a marked improvement was noted in his condition, and thinking him out of danger, President Spry returned to Chattanooga, hoping his health would be improved so he could go home on the 18th of March with the company. An improvement was noticed in his condition until the 7th, when pneumonia seized him, and gradually he began to sink, and on the morning of March 12th died. The la grippe had weakened his system so much that pneumonia acted readily. The remains were accompanied home by Elder W. W. Clark and delivered to the bereaved loved ones March 16th, 1890. The body was well embalmed and reached home in a perfect state of preservation.

Elder Halliday was born in Salt Lake City Feb. 8th, 1857. He was the son of Patriarch George Halliday. His father and mother were both born in England and emigrated in 1853. Willard was an excellent musician and very prominent in social circles. Previous to coming on his mission he was President of the Y. M. M. I. A. He left a devoted wife and four sweet children. He was unusually devoted to his wife and children,

and though public-spirited, spent most of his time at home with the little family.

The body was interred among the most solemn ceremonies, and the hearts of the loved ones were comforted by the words of the speakers.

(To be Continued.)

As We Found Them.

BY MISS ELIZA PRATHER.

Written for The Star.

I feel as if I would like to say a few words regarding my experience with the Mormons and their faith. I have been acquainted with them and their doctrine eleven years. The first Elders that came to our place were A. R. Smith and David Bennion. Like other people, we thought they were anything but gentlemen. We believed what we heard their enemies say, rather than believe them. After they preached several times in our neighborhood mother and I went to hear them and liked them so well we continued going, but pa would not go for a long time and has been a good friend to them ever since, though he has never been baptized, but believes the Mormons have the true Gospel of Christ. He never has been a member of any church and says if he never joins the Mormons he won't join any, for they are the only one that sounds like they were right. We all attended services regularly and had nice times with the Saints. There were a large number of Saints in our county, but they all emigrated to Utah. Then we did not see any more Elders until last spring a year ago, which was nine years, when, to our surprise, one evening just at dark two humble servants of God, Albert Cranny and Wayne H. Redd, made their appearance at our place on their way to Charleston, S. C., to take charge of a Conference at that place. They remained with us from Tuesday night until Friday morning, then departed to seek their journey's end. We never do meet an Elder that seems like a stranger to us. We did not have the pleasure of meeting any more until last June, when Elders F. L. Corbett and T. H. Bell came to the house. They stayed with us several days, had a good rest, then returned to their labors in Columbia county. In July they paid us another visit, and on the 9th of July mother and one of her sisters and I were baptized by Elder Corbett.

The Elders held a meeting at our house that night with only a few present, but they are friends, not enemies, they are believers of the truth. The last service they held with us Brother Bell was not feeling well and Brother Corbett conducted the meeting. The following Sunday, Aug. 20th, our dear and beloved Brother Bell departed this life. We had a trying experience and our profound sympathy goes out to Sister Bell in her sad bereavement. It is quite a shock, but our Father's will must be done. If we will be prayerful and humble and look ever to Jesus He will carry us through safely.

Aug. 30th Elders Porter and Bennion gave us a call and spent a few days. They attended Sunday school with me, but of course they were not welcome by the school. The superintendent of our Sunday school is a Methodist and is awful bitter against the Mormons. I wish we could have some Elders stay with us, I enjoy their company so much. As this is my first attempt to write to the Star, I will not make my letter too long.

"MORMON" FAITH.

BY ELDER BEN. E. RICH.

(Continued from Page 330.)

"Certainly. The early apostles predicted an apostasy and departure from the true faith and the introduction of heresies of false teachers, and their prophecies were literally fulfilled. (See Acts, ix, 29, 30; Galatians, i, 6-9; II Thessalonians, ii, 1-2; I Timothy, iv, 1-3; I Timothy, iii, 1-7; II Peter, ii, 1-3; Revelation, xii, 1-6; Revelation, xiv, 8.) After the apostles were slain and other men holding authority departed from the earth, darkness came in upon the churches, persecution had its influence in driving many persons into the beggarly elements of the world, paganism began to be mingled with the remnant left of true Christianity, the Romans state, which had fought the church, became amalgamated with what was left of it, and priestly power foreign to the spirit of Christ was exalted, clothed with purple and fine linen, the ordinances were changed, the pure spirit of the gospel departed, human authority took the place of the divine, and the apostasy became general and finally universal. Papal power held sway everywhere until the reformation, when schisms and new theories divided Christendom, and sects have multiplied from that time until the present, none of the leaders of these movements claiming to have received revelations from God, but all giving their own interpretations to the dead letter of former divine communications, and thus while there have been hosts of good people and many learned and pious preachers, the authority of the apostleship and priesthood of the primitive Christian church has not been had among men, and so 'confusion worse confounded' has come upon the world, and heathen and professing Christian are alike, without divine authority."

"In what way do you claim this authority has been restored?"

"In the first place, the angel whom John saw in the vision, as recorded in Revelation xiv: 6-7, came to Joseph Smith and revealed 'the everlasting gospel to be preached to every nation, kindred, tongue and people.' The first principles of the Gospel are, faith in God, and in Jesus Christ His Son, repentance of all sin, baptism by immersion in water for the remission of sins, and the gift of the Holy Ghost by the laying on of hands. Baptism and the laying on of hands, to be effectual, must be administered by divine authority. This having been withdrawn from the earth centuries ago, it could only be restored by divine communication. Therefore, in the next place, John the Baptist, who was beheaded after acting as the forerunner of Christ, was sent from heaven as the forerunner of Christ's second advent, and ordained Joseph Smith and Oliver Cowdery, (May 15, 1829), to the authority and priesthood which he held when on earth. They were thus commissioned to baptize each other. They could also preach repentance and baptize all who received their word, but they could not confirm them by the laying on of hands. Subsequently, however, they were visited by the apostles Peter, James and John, who were pillars of the early Christian

"Outside of Zion each mission has a president who takes charge of all its affairs, and each branch of the mission has a branch president, amenable to a conference president, and he to the president of the mission, who also directs the labors of the traveling elders, mission-

aries sent to labor in the field. Thus the whole church is so organized that each officer has his defined place and sphere of authority and the whole system inspired by one spirit moves like a well regulated living body, the president or head of the whole church, who is a prophet, a seer and a revelator, directing it under divine authority and inspiration."

"What is the attitude of your church in regard to other Christian denominations?"

"It recognizes truth wherever it is found. It regards all human effort for the development and promulgation of truth as good and blessed of Deity. It recognizes the benefits which have come to mankind through the labors of good men and women everywhere, no matter what sect they belong to or what language they speak. But it has no affiliation with error. Truth and error will not combine. There can be but one Church of Jesus Christ, no matter how many branches it may have nor how many members. It is unreasonable and also unscriptural to say that the one living and true God, and Jesus Christ whom He has sent, would establish a number of discordant contending religions. The good intentions, sincerity of motives and pious acts of men and women are no proof of themselves that they are divinely authorized. They are to be admired and respected for what they are, but this should not deceive any one as what they are not. Heathendom as well as Christendom furnishes striking illustrations of purity of conduct and sincerity, but in neither instance does this prove correctness of principle or divinity in organization. Christ when on earth established but one church. All others were outside of its pale. It is the same today. There is only one true Church of Christ, and it that which He Himself has established and which He recognizes and directs. All others are the institutions of men, to be valued for what they are worth, but not to be viewed as divinely established. The Church of Jesus Christ of Latter Day Saints has no quarrel with any of them; it does not attempt to deprive them of any light they may have, but only endeavors to correct their errors and bring them into greater light, that they may receive greater blessings, with full and complete salvation in the kingdom of God."

"Is it necessary for preachers and members of other churches to be baptized anew in order to enter your church and be saved?"

"The voice of God is to all people, without exception, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost and shall know that you have received the truth and that God and Jesus Christ His Son have manifested themselves in this age of the world, and can be approached as of old, and that the blessings and gifts enjoyed in former days may be had in their fulness in these days. This is the only way of salvation and in this church is the only divine authority to administer the ordinances of salvation. They who receive this gospel and endure unto the end will be saved; they who wilfully reject it will be condemned."

"Is it necessary that baptism should be administered by total immersion? Will not sprinkling or pouring water upon the candidate be sufficient?"

"Baptism means immersion. It is a burial in water and afterwards the coming forth into a new life. It is symbol-

ical of death and the resurrection. Paul said: 'Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. (Roman vi:4-5.) The believer becomes dead to sin by repentance; he is buried from the old life by baptism. Coming from the womb of water into the air, he is born of water. Through remission of sins given in baptism, but proceeding from the atonement, he is born of the water and is thus prepared as a new creature in Christ Jesus to receive the Holy Ghost and thus be born of the spirit. Jesus said when on earth, 'Except a man be born of water and of the spirit he cannot enter into the kingdom of God.' (John iii:5.) He set the example. He was baptized by John, His forerunner, in the river Jordan. When 'He came up straightway out of the water the heavens were opened and the spirit of God descended like a dove and lighted upon Him.' Thus He was born of the water and of the spirit and left us an example that we should follow in His steps. All other forms of baptism are inventions of men, and are not recognized of God; nor is this form accepted of heaven unless administered by one who has the divine right to do so, in the name of the Father, and of the Son, and of the Holy Ghost. The Lord accepts only such ordinances as are performed by His authority and according to His commandment."

"Would you baptize infants by immersion?"

"We would not baptize infants at all. That would be mockery in the sight of God. Faith and repentance must precede baptism. Infants cannot believe and they have nothing to repent of. Jesus did not baptize little children, but laid His hands on them and blessed them, saying, 'Of such is the kingdom of heaven' (Matthew xix: 13-15.) We give names to infants and bless them after this pattern, but do not baptize children until they come to years of accountability, are able to understand right from wrong, to believe in Christ and repent of their sins. We baptize no children less than eight years of age."

"If the world has been without divine authority, and the ordinances you speak of are necessary for salvation, do you mean to say that all the millions of good people who have died since the days of the early apostles and elders are lost?"

"No, we do not believe any such monstrous thing. I might ask you what has become of all the millions of good people in heathen lands, and other places where the name of Jesus Christ was never preached. We are told in Scripture that there is 'no other name given under heaven whereby we must be saved.' (Acts iv:12.) But I will answer you directly. God has revealed that the gospel of Jesus Christ will be preached to every creature. Those who do not hear it in this life, will hear it in the life to come. The idea that God's mercies extend only to the narrow sphere of this mortal life, is unworthy of Him whose 'tender mercies are over all His works,' and whose justice and mercy endure forever. When Jesus was put to death in the flesh, he was quickened by the spirit; and as the Scriptures tell us, 'He went and preached to the spirits in prison, which sometimes were disobedient when once the long suffering of God waited in the days

of Noah, while the Ark was preparing.' (1 Peter iii:18-20.) This shows that spirits after they leave the body can be preached to and instructed. The purpose of this is shown by Peter in the fourth chapter, sixth verse. He says: 'For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' Thus all mankind will have the opportunity of hearing the one true and everlasting gospel, either in the body or out of the body. It is the intelligent immortal entity in the body which receives or rejects light and truth and is the responsible being. It is no less a thinking, sentient, responsible person when out of the body than when clothed with mortality. The spirit can believe or disbelieve, repent or remain unregenerate, bow to the divine command or persist in rebellion. But the earthly ordinances belong to this material world, and therefore cannot be performed in spirit spheres. Yet Jesus declared, 'except a man be born of water and of the spirit he cannot enter into the kingdom of God.' Baptism, the laying on of hands and similar ceremonies must therefore be attended to by some one on earth for and in behalf of the dead. This is what the Apostle Paul referred to when teaching the Corinthians the doctrine of the resurrection. He asked: 'Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?' (1 Cor. xv:29.) It is clear from this that the Corinthian saints understood baptism for the dead better than the resurrection of the dead. We do not, however, depend on that Scripture or any other ancient writing for this doctrine. It has been revealed from heaven in these latter days, and everything pertaining to that sacred ordinance has been made known; and the temples which have been erected by the saints in Zion, at immense cost, have been reared with a special view to the solemnization of ordinances in behalf of the dead."

"But what will become of people who reject what you call the one only plan of salvation? Will they be doomed to eternal woe? Do you believe in everlasting punishment?"

"Everlasting punishment is God's punishment. That is to say, as God is eternal and His law is eternal, there is punishment eternally ready for the transgressor. But the justice and mercy of God are also eternal. Therefore as every man is to be judged according to his works (Rev. xx: 12), those who are worthy of many stripes will receive their measure of that eternal punishment, and those who are worthy only of a few stripes will receive but their portion. Some will be forgiven in this world through repentance and obedience, others in the next world, and some will have to pay the uttermost farthing. (Luke xii: 47-48; Matt. v: 26; 1 Tim. v: 24; Matt. xii:32; 1 John v:16.) Those who sin against the Holy Ghost by denying it after having received it, who wilfully sin against light and truth and become fully possessed of the evil one so that they cannot repent, are 'sons of perdition' for whom there is no redemption. They are doomed with the devil and his angels forever. All the rest will be brought forth in the due time of the Lord in the ages to come and placed in some degree of happiness and glory."

(To be Continued.)

Sunday is the golden clasp that binds the volume of the week.—Longfellow.



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SATURDAY, SEPTEMBER 23, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Defer not charities till death. He who does so will never have time to confer them.

The company in which you will improve most, will be the least expensive to you.—Washington Post.

Error of opinion may be tolerated where reason is left free to combat it.—Thomas Jefferson.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon.

The heart may be reached through the intellect; but the intellect can always be reached through the heart.—W. G. Keady.

CAUSES OF UNBELIEF.

THESE are three reasons why religion has not made more rapid progress, and the individual unbelief may be tried by one of the three: Ignorance, indifference, love of money more than love of God.

There are few people in the world who do not find pleasure in doing an act of kindness, and many, many instances could be recited where the reason people do not live better is because they do not know better. The progressive farmer will gladly change his methods of farming as soon as he learns how he can raise more provisions with less work. The mechanic will study the best methods of accomplishing a certain work, and those who are progressive are always trying to learn more. Not only is it true in mechanics, but it is also true in religion. The Himalaya mothers throw their infants into the Ganges because they think it pleases their God, and all over the United States are people who say "we do as well as we know," and when more truths are made known they do better.

The second class is very common. People who don't care. In agriculture they use a hoe instead of improved utensils, because their fathers did so; they use a cycle rather than a reaper because of indifference. It doesn't make much difference whether an education is acquired or not; and in answer to a query on religion will say: "Well, I didn't make any preparations about coming into the world, and I won't make any about leaving;" others will say, "Well, my father was not a Christian and he was a good man, and I believe he was saved."

The others come under the head "love of money more than love of God." It includes those who will not treat their brethren kindly because it may cost something, also those who grind the poor and rob them of their belongings. To this class belonged those referred to by Christ when He said, "Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretend make long prayers; therefore ye shall receive a greater damnation."

Care must be exercised or we will be found under some of the above heads. Elders in the field are more apt to violate the former than either of the others, and so knowing our weak points we should guard them carefully. For what we do not know we are not altogether to blame, but at all times should be striving for truth and utilizing every opportunity for acquiring knowledge. Leniency should be used with those who do not believe the counsel of the servants of God, and they should be taught it in humility. In no case should an Elder become indifferent about his duty. Under no circumstances should he condemn the counsels of his presiding officers without a thorough consideration, and then if he cannot see the wisdom in the instructions it is more honorable to write our Conference President, who will do his utmost to convert the Elders. We are apt to shrink from duty when counselled to be cautious during the summer months and go to some friends and idle away our time. The hot weather is over, the protracted meetings are over, the days are more pleasant, and now let us be up and doing, not ignoring the counsel of our presiding officers, but inquiring what our duty is and then be zealous in performing it.

ANOTHER ASSAULT.

THE Gospel Trumpet, published in Moundsville, W. Va., has another periodical spasm and is assaulting "Mormonism" in the most unkindly terms. (It may be due to the fact that it has "just got religion," or probably it is jealous of the progress made by the despised sect.)

Those for whom the Trumpet is published, profess to be holy, sanctified, pure; in other words, just like Christ, for He is our type of sanctification. To one it would seem that the editor was one of those vessels which can emit very bitter water. Notice carefully and see if the same spirit inspired the pen of the following, both of which are from the same issue:

Mormonism.

"From whence came it? It is claimed that Joseph Smith dug it out of the earth, but we are convinced that it was hatched up from the bottomless pit. The Book of Mormon is a delusive, fictitious one, instigated by Joseph Smith, instead of by the Lord. It was not divinely inspired, but the scheme of this great delusion of Mormonism was invented by the great deceiver of souls."

Forgiveness.

"for if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." Every feeling of ill-will and enmity toward man, even those who may have been your bitterest enemies, must be abandoned. You must forgive them if you want God to forgive you. It is impossible for a truly penitent heart to hold a grudge against any person upon earth. All that you can possibly wish for your own good, you will now wish for all men. Your soul is longing for salvation, and the only question that absorbs your mind is: What must I do to be saved? And learning these conditions you gladly meet them in order to secure your eternal interests.

The former not only lacks a spirit of forgiveness, but it is an open lie. Joseph Smith never claimed that he "dug it" ("Mormonism") out of the earth." He received it from Almighty God, directly through the ministrations of those who held the authority in the primitive church.

It did not come from the earth; it came from the mansions on high, and the nearest to the "bottomless pit" it ever was is when some self-righteous hypocrite tries to drag it to his level. The editor is as ignorant regarding the Book of Mormon as he is of God, and when he condemns this book as a work of fiction it positively and conclusively shows that he cannot tell the difference between "thus saith the Lord" and some story whose plot was laid in the mind of man.

"Ye Shall Know."

Elders S. R. Farley and Jos. Hastings write us of an interesting experience of John Squires. He had been baptized and was desirous of gaining the promise of the Savior that if any man shall know of the doctrine, whether of God or whether it be of man. One dark night, previous to the visit of the Elders, he started for Halesville, Ala., with an ox team. He prayed that his Father in heaven would accept of his humble efforts. As he journeyed on the darkness became so intense that he was obliged to lead his oxen. Soon a light began to shine around his feet and grew brighter and brighter until it lit up the road before him, continuing so during the rest of the journey. After the light appeared he knelt down by the roadside and asked the Lord to make known whether or not he was right. Soon a voice said, "You are right. Stay where you are."

Thus was the promise of the Savior verified.

DIVINE AUTHORITY.

Or the Question, Was Joseph Smith Sent of God?

BY ORSON PRATT.

(Continued from Page 335.)

Now a doctrine may be true and not be scriptural; as for example, Newton's doctrine or law of universal gravitation is a true doctrine, but not a scriptural one; that is, it can neither be proved nor disproved by the Scriptures. So, Noah's doctrine of gathering into an ark—Lot's doctrine of fleeing out of Sodom—Christ's doctrine to depart out of Jerusalem and flee to the mountains to escape destruction, were all true; but neither of them could be proved or disproved by any Scripture given to any of the former prophets. So likewise Mr. Smith's doctrine of the gathering of the Saints in the last days might be true, even though there should be no former Scripture that predicted such an event; but in this case such a doctrine would be no evidence that Mr. Smith, who advocated it, was sent of God; but if such a doctrine can be proved to be a scriptural doctrine, that is, if the gathering of the Saints was predicted in ancient Scriptures as an event to take place in a certain age, in a certain way, and through certain means, and Mr. Smith comes in that age, professing to have a message to gather the Saints in such way and by such means as the Scriptures have foretold, then the exact and perfect agreement between the professed message of Mr. Smith and the scriptural predictions relating to such a message or work would be a presumptive evidence of great weight in favor of his divine mission.

The doctrine of the gathering of the people of God, including Israel, is one so clearly predicted by the inspired writers, that it seems almost superfluous to refer to the numerous passages relating to it. The dispensation in which the people of God were to be gathered in one, is called by the Apostle Paul, "the dispensation of the fullness of times;" which he represents as being an event then in the future. John, nearly one hundred years after the birth of our Savior, saw the wonderful events and sceneries of unborn generations displayed in majestic and awful grandeur before him. He saw the churches of Asia, then under his own personal watch-care, lukewarm, corrupted, and about ready to be moved out of their place. He saw the universal apostasy that was soon to succeed and hold dominion for ages over all kindred and tongues, under the name of the Mother of Harlots—the great Babylon that should make all nations drunk with her wickedness. He saw that after the nations had been thus overwhelmed in thick darkness for ages, without the church of God, without apostles, without prophets, without the ministering of angels, without one cheering message from heaven, that there would be one more proclamation of mercy made to all people—one more dispensation of glad tidings from heaven, to be ushered in by an angel restoring the everlasting gospel, which was to receive a universal proclamation to all the inhabitants of the earth, followed with a loud cry, that the hour of God's judgment is come. He saw the universal proclamation of this warning message immediately followed by another angel, proclaiming the complete overthrow and downfall of Babylon. Between the interval of the dying of these two angels, he "heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins

have reached unto heaven, and God hath remembered her iniquities." Remember, that this voice, commanding the people to come out of Babylon, was to be a "voice from heaven." It was not to be a cunningly devised plan of uninspired man, brought about by human ingenuity, but it was to be a voice from heaven—a message sent from God—a new revelation, commanding the Saints to come out of Babylon previous to its downfall. How came Mr. Smith, if an impostor, to get not only all the other particulars which we have mentioned, perfectly exact, but also to discover that there must be a gathering of Saints out of Babylon, and that that work must immediately follow the introduction of the Gospel by an angel? Why did he not say, my doctrine is true, and if you will embrace it you can be saved, and still remain where you are? It matters not how correct this doctrine might have been in all other points, if he had told his disciples to remain among the corrupt nations, and not gather together—this alone would have exposed the cloven foot, and proved him to be a deceiver. Swedenborg, Wesley, Irving and a numerous host of others, during the last seven hundred years, have entirely neglected the gathering, which proves that they were without authority—that a dispensation of the Gospel was never committed to them—that the voice from heaven to come out of Babylon had never saluted their ears. Previous to the restoration of the Gospel by an angel, God had no people in Babylon, and therefore he could not call them out. An unauthorized, uninspired priesthood, preaching a perverted Gospel, never could raise up a people of God in Babylon; for they themselves are Babylon, and all their converts or children are begotten after their own likeness with Babylonish inscriptions upon their foreheads. It is only when the Gospel, apostleship, and power are again restored in the way and manner predicted, that a people of God can be raised up among the nations. It is then, and not till then, that the voice is heard from heaven, calling that people out from among the nations. Mr. Smith did not forget this. It is marvelously strange, indeed, that he should be an impostor, and yet embrace in his system every particular that was to characterize the great dispensation of the latter times. It matters not how diverse the points of his doctrine were to the popular current among the great modern systems of religion. He seems to have introduced his system without paying the least regard as to what would be popular or unpopular—as to whether it would suit the learned or the unlearned—as to whether it would suit the temporal circumstances of man or not. He did not stop to make the inquiry whether the gathering of the Saints would be congenial to the feelings of those who occupied splendid mansions, upon fine farms, surrounded with every luxury of life. He did not stop to consider any of those things, but spoke as one having authority; saying, "thus saith the Lord," upon every point of doctrine which he promulgated. Now, for a young man, in experienced and illiterate, to profess to give the word of the Lord upon subjects of so great a moment—to reveal doctrines which were directly opposed, not only to his own traditions, but to the teachings and doctrines of the most popular, numerous, and powerful sects of the day, and at the same time have those doctrines exactly accord, not only with the ancient gospel, but with every minute prediction relative to the dispensation of the last days, is an evidence that carries truth upon the face of it, and leaves a deep and

lasting impression upon every reflecting mind, and we can hardly refrain from assenting in our hearts, that surely he must have been sent of God.

Fifth—What else besides the "everlasting gospel" does the Book of Mormon profess to contain? It professes to contain a brief but faithful history of a small branch, of the tribe of Joseph, and the revelations given to them before and after Christ, written by a succession of prophets who were the literal descendants of Joseph; hence it professes to be, in the full sense of the word, the writings or records of the tribe of Joseph. It contains numerous and pointed predictions, showing expressly that the age in which their records should, by the power of God, be revealed to the nations, should also be the day in which Israel should be gathered; and that their records in conjunction with the records of the Jews, should be the powerful instruments in the hands of the servants of God in bringing about that great work. Now, how does this accord with the word of the Lord to Ezekiel upon the same subject? Ezekiel was commanded to write upon two sticks, one for Judah and the other for Joseph; after which he was commanded to join them together into one. And when the children of Israel should make inquiry what these two united writings of Judah and Joseph meant, he was to say unto them, that the Lord God would join the writings of Joseph with those of Judah; immediately after which He would take the children of Israel from among the heathen, whither they were gone, and would gather them on every side, and bring them into their own land; and that He would make them one nation in the land upon the mountains of Israel; and that one king should be king of them all; and that they should no more be two nations or kingdoms. Ezekiel testifies that the writings of Joseph should be joined with the writings of Judah. Mr. Smith presents this generation with a book, consisting of several hundred pages, professing to be the sacred writings of the inspired prophets of the tribe of Joseph, who anciently inhabited the great western hemisphere. Ezekiel testifies that Israel should be gathered, never again to be scattered, immediately after the union of these two records. The professed record of Joseph, brought to light by Mr. Smith, testifies in the most positive language, that this is the age in which Israel shall be gathered through the instrumentality of the word and power of God, contained in the two records. Ezekiel uttered the prediction. Mr. Smith presents a professed fulfillment. This is another presumptive evidence in favor, of the divine authority of his mission; for if the gathering of Israel had not been included in the mission of Mr. Smith, as an important part of the great work of the last dispensation, all would have had good reason for rejecting him without further inquiry. The ministering of an angel—the restoration of the gospel—the conferring of the apostleship—the setting up of the kingdom of God—the gathering of the Saints—the revelation of the record of Joseph, and its union with the Jewish record—and the restoration of all the house of Israel to their own lands, are the wonderful events to be fulfilled in the great "dispensation of the fullness of times." Whatever person or persons are divinely commissioned to usher in that dispensation, must have the keys of authority to perform every work pertaining thereunto. If Joseph Smith had included all these remarkable events in his mission, excepting one; then that one exception would be sufficient to prove him to be acting without authority.

(To be Continued.)

ASSIST THE POOR.

Remarks Made at Annual Conference, April 6, 1899.

BY APOSTLE ANTON H. LUND.

I hope while I shall speak to you, my brethren and sisters, that I shall be under the influence of the same spirit as guided our beloved brethren who spoke this forenoon. It is pleasant to have the privilege of meeting with the Saints in general conference. We feel that there is a great deal of the spirit of God present and we delight to hear our leaders speak unto us.

At this conference we are favored by having the First Presidency, the Apostles and the Presidents of Seventies with us. I do not remember that this has been the case for many years. I believe that during this conference the Lord will bless us and give us a rich outpouring of His Holy Spirit.

One of the brethren this forenoon alluded to the many hundreds of Elders we have in the field working for the spread of the truth. We have glorious reports from the different missions; our brethren are doing well and laboring to gather sheep into the fold of Christ; and the Lord is blessing their endeavors. Now, while the great majority of us are not called upon to go out into the active missionary field, there is still a great mission which all of us can perform. The Latter Day Saints at home have a great deal to do. Our brethren gather Israel from the different nations of the earth. Most of the Saints when they come have exhausted their means in bringing them to Zion; they come to a strange land; the customs are different, and they have not many acquaintances, though they have many friends. We should look after these, that they be not discouraged. They may not be able to find the kind of work they have been used to do, and we may not be able to provide that for them, but we should try to give them an opportunity to earn their livelihood. We do not want to make paupers of them. We want to study ways and devise means whereby they can earn their living in our midst. Our missionaries who return should continue to take the same lively interest in the Saints after they gather as they did when they were laboring in their midst in the different fields abroad. Sometimes they feel hurt when they come here and no notice is taken of them. The missionaries who are acquainted with them should take some interest in them and try to do something for them. A great many are doing this, and I am always pleased when I hear the missionaries make inquiries about acquaintances, to know if they arrived; and to see interest taken in them; but I have seen other cases where our emigrants have felt as if they were not looked after, and if under such circumstances, when they feel a little slighted, they should come in contact with those who are disaffected it may make them so, and cause some of them to return to the places where they formerly lived; and such have at times done a great deal of harm to the cause. We can fulfill part of a mission in looking after the Saints when they have gathered; we should see to it that employment is provided for them. In early years those who embraced the Gospel were mostly from the rural districts—farmers. When they came here they did not want to stay in the city; they wanted to go out where they could get land and the same kind of employment they had been used to, and they soon established themselves and prospered. Of late years our missionaries in Europe have not been able to do much among the rural population, but have done more in the cities, and more of those who live in large cities have joined the Church than of those outside the cities, and when these come here they seek the more populous centers as they are not accustomed to farming. Such should be looked after and encouraged to go out into the settlements. Our settlements here are not like the rural districts in Europe. Nearly all of our

settlements have the advantages of cities—good schools, good societies, and the advantages that are found in cities in the old world are to a certain extent to be found in most of our larger settlements. Our brethren and sisters who come from the cities, need not stay here in Salt Lake City to enjoy the same advantages they did before they came, but they can go out into the larger settlements, and it will not be hard for those who are not too old to accustom themselves to labor on the farms. Many who have been brought up to a certain kind of employment in factories, or different handicrafts, may not be able to get the same kind of employment here, but many of them can go out and take hold of the work that is to be found in our settlements, and it will not take them long to establish themselves and get homes of their own. They will feel happier in doing so, and though farming is often connected with hard work, the labor has been lightened of late years to a great degree. Our farmers by getting machinery, can do much of their work sitting, and the hard work that our brethren tell us they did in early days is not required today. I speak thus to encourage our brethren and sisters, who have come to these larger cities and cannot get employment, to go out into the more distant settlements. I believe there are about as good openings now as there ever were. There are many places where people can take up lands yet, or can get land cheaply and have a chance to work for the land they get. It is true they cannot take up large tracts of land as the earlier settlers might have done if they had so desired, but they did not do that. The counsel was to make small farms, and we have seen the wisdom of this. The brethren who will go out now need not fear that they will starve and will be in want of anything. Our brethren and sisters out in the country feel to help those who come into their midst. The Industrial Bureau, which was established, I hope will be an institution that can do much good for our poor. Those who have means ought to study how to use their means to give employment, that there should not be any idle hands in Zion. The hoarding up of means, trying to get riches for riches' sake, will not make a man happy. We had a text read here this morning by Brother Clawson, which I think is an excellent one. The prophet advises us before seeking riches, that we should seek the kingdom of God, and after we have done that, then he promises that we shall get riches, if we will seek them for the sole purpose of doing good. I believe the Lord will bless this people and make them a rich people if they will first seek His kingdom and His righteousness, and providing the object in gathering riches will be that they may be able to do more good.

We used to have more preaching upon home manufacture. I believe those teachings are as good today as they were years ago. What if we cannot follow the fashions from abroad to so great an extent? We ought to make ourselves a self-sustaining people; we have all the elements right here in our state to make us such. Yesterday I read the report of Z. C. M. I. for the last year. It said there had been about twenty thousand pairs of shoes made by that factory. This is quite a step toward stopping the importation of shoes. If we had ten such factories in our midst I presume we could supply our needs in the shoe line. The report also stated that they had made some one hundred and thirty thousand garments—overalls and jumpers. I was pleased with this item. Though they do not make much money in these departments, yet they keep a great deal of means in our midst; and this should be encouraged. We should encourage all of

our home institutions that are trying to stop the outlet of means, so that the money we obtain can be kept in circulation among us a longer time. Let us take a pride in our home manufactures. Let us see to it that we do as much as we can to give our poor employment.

I am sorry to think our tanneries have not been a success; I think they could be made so. We have an enormous lot of hides going out from this state. They are tanned abroad and brought back here in a manufactured shape. We could retain a great deal of means here by manufacturing our own leather. Bark is not easy to be secured here, but perhaps other means of obtaining tannic acid can be had and a success made of this branch of industry. All of our wool that goes out and is brought back as cloth would have been a great saving if we could have manufactured it here, and then sent it out as manufactured goods.

Brethren and sisters, there are so many things that our leading brethren in the different settlements should study and think of and advise the people to do that we may be a prosperous people. We cannot afford to keep up the style we do and do it on raising wheat and selling that at 40 cents a bushel. Some change must be had in this. I noticed when I was back on my mission in visiting my native land, Denmark, that a great change has come over that country. They formerly exported their rye and other grain, and while they did so they were a poor people. Of late years they import grain, feed it to their stock and export their butter, their eggs, and their meat to England. They have been able to obtain a higher price for their articles of export. The farms there are prospering, or rather, they would have prospered, if they had kept to their old methods, frugality and simple manners; but they are trying to educate their boys and giving them city appetites; they cannot live on their country incomes, and they are going into debt, giving mortgages on their farms, while they are getting several times as much means as they were wont to do. I bring this up for our consideration. I believe if we could use up our grain at home and export that which does not weigh so much, we would not have to pay so much freight, would have more means and make ourselves more independent.

I have got on the subject of home manufacture. I believe it is a thing we ought to study, brethren and sisters, for our well being, and we should look after the poor and give them employment.

May God bless you all and bless our leaders in my prayer in the name of Jesus. Amen.

To Returned Elders.

BY GILBERT M. WILLIAMS.

A great many people are losing confidence in our Elders over a matter that can be easily remedied. People with whom our Elders have stopped a great deal have become very much attached to them, and have obtained a promise that after they have reached their mountain home they will "pen them a few lines." In a great many instances this promise has never been kept, and consequently their faith in our Elders has been weakened. It is not a hard matter, neither an expensive one, for the returned missionaries to comply with this small duty, but, on the other hand, it should be one that will give them great pleasure in complying with.

The friends prize a letter from these missionaries very much, and through this medium of communicating knowledge and renewing friendships the returned Elders can do as much and in a great many cases more good than while in their fields.

Saints and friends have told me time and time again that the promises of our Elders in this regard have never been kept.

THE GATHERING OF ISRAEL.

BY APOSTLE M. F. COWLEY.

Written for The Southern Star.

This subject is one of great moment. It should interest all people; Jew and Gentile, especially those who profess Judaism and Christianity. It involves several features which point to the claims made by the Latter Day Saints to the effect that more revelation has been given and that the Gospel has been restored in these last days. The solution of this question brings the fulfilment of many prophecies in the Old and New Testaments.

The trend of the teachings of modern Christianity is such as to keep from the human mind the idea that the Lord is a practical being and has anything whatever to do with the temporal affairs of the children of men. By a careful reading of the Scriptures it is readily seen that God designed various portions of the earth to be occupied by different bodies of His children. He gave Palestine to the seed of Abraham, and designated where the seed of Esau and other races should dwell. This truth is beautifully expressed by the Apostle Paul in Acts xvii.:28, as follows: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

To make this subject clear to the readers of The Star, we will first show that the seed of Abraham was promised certain countries, that they once occupied those promised lands, and were driven and scattered from them. Then in order to receive the fulfilment of the promised inheritance, they must of necessity be gathered home from their long dispersion.

In Genesis xiii.:14-15, we have the following: "And the Lord said unto Abraham, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

This promise was renewed to his son Isaac, as recorded in Genesis xxvi.:2-3: "And the Lord appeared unto him and said, go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham, thy father." And again was the promise made to Jacob, the father of the twelve tribes of Israel, in Gen. xlviii.:3-4: "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me. And said unto me, behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession." It is not necessary to make special quotations to prove to Bible readers that these tribes of Israel were led into the land of Palestine in the days of the Prophet Joshua, and under his administration received their respective inheritances in the promised land.

By reading the 49th chapter of Genesis we find a brief statement of the blessings pronounced by the great Patriarch upon his twelve sons. In blessing Joseph it is plainly indicated that his seed was as "a fruitful bough by a well, whose branches run over the wall;" in other words, his posterity should receive a land beyond the limits which bounded the lands occupied by the other tribes of Israel. This state-

ment is also corroborated in the 33d chapter of Deuteronomy, in the blessing and prophecy of Moses, upon the head of the tribe of Joseph.

It is not to our purpose in this article to prove, though such is the case, that the descriptions of the land of Joseph, given in these two chapters, together with other passages of Holy Writ, show that the land of Joseph was no less than the western hemisphere, known to us as North and South America. It is well known that the tribes of Israel occupied the promised land from generation to generation, until through apostasy and transgression, nearly all the tribes were carried into captivity long before the advent of the Messiah. When He came the land was occupied chiefly by the tribe of Judah, who were subsequently scattered among the various nations of the earth.

The Lord plainly warned the house of Israel that to enjoy His blessings, and to remain unmolested in the land of their fathers, they must keep the commandments of God. If they did not, this was to follow: "And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you and your land shall be desolate and your cities waste. (Lev. xxvi.:32-33.) Very much like this prophecy are the sacred words of the Messiah, spoken fifteen hundred years later. "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi.:23-24.)

Again it is stated in Deut. xxviii.:63-65: "And ye shall be plucked from off the face of the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind."

History records beyond the possibility of a doubt how literally and terribly the various clauses in these predictions have been fulfilled. They have been scattered, persecuted and oppressed, and become a hiss and a byword in the mouths of all the Gentile nations.

With the sacred promises before us, that they should receive those countries; and the history which proves that they were scattered and are still unreturned to their promised land, we must be convinced, if nothing was said in the Scriptures of their restoration, that they must be gathered and re-established in the land of their fathers, or the promises of the Almighty would come to naught. We are not left, however, without glorious predictions which specify in considerable detail that they shall be gathered, circumstances under which, and the signs of the times associated with the gathering of Israel in the last days.

Four hundred and forty-six years before Christ, the Prophet Nehemiah bowed down in sorrow because of this scattering and destruction of his people, besought the Lord in humble supplication, thus: "Remember, I beseech thee, the word that thou commandedest thy servant Moses, saying, if ye transgress, I will scatter you abroad among the nations; but if ye turn unto me, and keep my commandments,

and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." (Neh. i.:8-9.) The Psalmist David said (Psalm l.:5): "Gather my Saints together unto me; those that have made a covenant with me by sacrifice." The context of this Psalm shows plainly that the fulfilment of the words quoted should take place in the last days, near the time of the coming of the Son of God. Those who should be called Saints, would be required to sacrifice the associations of their native lands as Abraham was, when called upon to turn aside from the false religion of his fathers, and go to a land into which the Lord should lead him. The Latter Day Saints have made a covenant with God, and through self-denial are gathering together in fulfilment of the words of David the Psalmist.

Another prophecy from the same book is as follows: "O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say to whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, and from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. They cried unto the Lord in their trouble and He delivered them out of their distresses."

The provisions of this prophecy have been and are being verified in the gathering of the Saints to the Rocky Mountains. In Isaiah ii.:2-3, we have the following prediction: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." This prediction is too plain to be mistaken when it is fulfilled. This prophecy was not fulfilled at the coming of the Messiah, neither before nor since His time, unless it is being fulfilled in the gathering of the Latter Day Saints. They have established the house of the Lord in a mountainous country; many people are gathering to it, their object being to learn the ways of the Lord, that they may more perfectly walk in His paths. This prediction should be verified at a time near which people should beat their swords into plow shares, and their spears into pruning hooks. "Neither shall they learn war any more," as shown by the verse following the ones above quoted.

(To be Continued.)

NONE OF HIS BUSINESS.

Youth's Companion.

A story illustrating the reticence of the Scotch regarding their private affairs was told by Ian Maclaren when in Boston.

A train was at a railroad station when a porter put his head into a car and called out:

"Anyone in this car for Doun? Change for Doun! Anyone for Doun?"

No one moved, and in a few minutes the train was speeding along, not to stop again for nearly an hour. Then an old Scotch woman turned to a lady sitting near her and said:

"I'm for Doun, but I'd no tell that man so."